UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: God's perfect plan of bodily perfection is bearing fruit, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: God's abundance is poured into my lap, and plenty appears.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 103 — OCTOBER, 1945 — NUMBER 4

Health and Prosperity

THE JOY OF LIVING

CHARLES FILLMORE

Ye therefore shall be perfect, as your heavenly father is perfect.

SCRIPTURE WRITERS are unanimous in describing creation as a mental activity. The Spirit or mind of God brought it forth through the power of His word, and it is sustained by the presence of an invisible all-infolding intelligence. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him." It is written that the Word became flesh, and we saw His beauty. Thus ideas and thoughts are incorporated into substance and we have the fruit of the combination in beautiful things. It is through the mind centers in our body that we have control of it. This control in most persons is exercised through muscles and tendons, but this external control can be extended to take in the finer feelings and sensations through which man gains mastery over all the issues of life in his whole organism. Gaining this

control and using it to raise the life forces of the bo from the low sensual to the high spiritual level is t work of those who follow Jesus in the regeneration.

The great tragedy in man's evolution is the brok contact between his mind and his spiritual source, cre tive Mind. When man is no longer conscious of th inflow of the divine life current he seeks to supply i stimulating effect by resorting to material stimulants pleasure-giving substance in nature. The enjoyment sense pleasure is always followed by a physical rea tion; the pleasure we pronounce good and the hangove bad, thus demonstrating that we have eaten of the tre of "good and evil." Devout men and women in ever age have observed this tendency of the mortal to giv way to the pleasures of sense and suffer the wages o sin, and they have forsaken the world and its tempta tions and lived in secluded retreats, giving themselve up to prayer and fasting. It is generally thought tha the attainment of the spiritual life is so charged wit sacrifices that only those who have lost all hope o pleasure in the world should undertake it. Constantin the Great, barbarian Roman emperor, when converte to Christianity was told that he must become holy an give up all the pleasure of the world. It is reported tha he prayed, "O Lord, make me pure and holy—*but no just yet.*" The world today labors under that same bar baric thought, that to be spiritually minded man mus give up all the joys of life, which, like Constantine, he is not ready to do. We all hope for perpetual happiness —if not in this life, then in some future life; the joy of living is the great goal of existence.

Can we attain ideal happiness here in this life? Certainly. Here is where man finds his greatest source of joy. The fact is that all our misery comes from a lack

f understanding of the spiritual life, where it is and ow to use its elements. All life has its source in Spirit nd to appreciate the physical activities of our mind nd body we must become acquainted with them. When ve do this we find that we are misusing the very things hrough which we must attain the joy of living. We egin right where we are to reform our thoughts about etting pleasure out of life. Our nearest approach to life s through its sensations in our body. God made them nd they are among the creations that He pronounced very good." It is not in the thing but in its use that ve have fallen short. Satan and the errors of sensation vill disappear when we have attained the mastery and ight use of these "adversaries."

Good men have taught and been taught that men vho sin and who are ignorant should be punished and e made to suffer, and the greater the suffering the reater the forgiveness. Sincere followers of Jesus have one to incredible lengths in subjecting themselves to unishments to atone for their sins. On this point uther, the great reformer, opposed the doctrine of enance which the church taught. He claimed that it vas opposed to Paul's teaching of justification by faith. The sufferings of the devout are in our day re-enacted n the atrocities of concentration prisons. It is not laimed that the cruelties of the concentration camps ad their origin in the minds of guilty penitents but hat they are the outworking in mass expression of ideas hat have long lurked in the subconscious of the indi-idual. It is said that every insane asylum of this coun-ry has at least one patient who thinks he is Napoleon. A visitor to one large institution asked to be allowed o roam freely and talk to the patients. He met a man vho appeared perfectly rational and who he concluded

was like himself a visitor. However he was surprised at the man's apparent acquaintance with the place and especially the inmates. He pointed them out and mentioned the hallucination under which they labored. "That fine lady over there," he said, "thinks she is Queen Elizabeth, and that little man thinks he is Napoleon. But he isn't—I'm Napoleon!"

Those who have not thought of reincarnation in the light of a race necessity consider it as a heathen vagary, or as the result of the subconscious desire to be great, which crops out in the belief that they are the incarnated souls of the famous who have lived before.

We all strive to live as long as possible, and millions believe that they will attain eternal life as promised by Jesus Christ. Our most optimistic doctors tell us that through the discoveries of medical science the span of life has been lengthened at least thirty years, and that the time will come when all disease will be overcome. Jesus said that those who follow Him shall never see death. This has been interpreted to mean death of the soul, but no such meaning can be attached to the very definite promise of Jesus of eternal physical existence here on earth. If doctors can see the possibility of continuous health, which would exclude death, why should we doubt the word of a man who knew a higher law and demonstrated it Himself?

"But," says the skeptic, "those who leave the body at death continue to live; so why not accept this widely taught truth and be content?" No one who studies man metaphysically can arrive at any other conclusion than that he lives on after the tragedy of death. However death is a monumental tragedy and has no place in a world of continuous happiness, which this world must be before it will fulfill the divine plan.

God's creation, which is like a great architectural plan, must be carried out by the human family. That plan involved no violent breaks in the steady and unbroken evolution of man. Death and separation of soul and body was the effect of law broken by man, and by man that break must be mended. Jesus Christ undertook to restore the possibility of uniting divine life with its human expression, and through Him we shall again live in a body so rich in eternal energy that every negative thought and disease germ will be dissolved forever.

So the great need of the religious world is a more scientific understanding of the purified life of Jesus that He made available to all persons who really desire to be immortal. The discoveries in our day of the finer forces operating all about us give us new clues to the former secrets of existence and what was formerly a question of faith now becomes a practical reality. The marvels of radio and kindred forces should cause us to pause when we doubt the claim of Jesus that we shall overcome as He overcame. All things are possible to those who hitch their wagon to a star, said Emerson.

After His resurrection Jesus talked with His disciples and walked with them and ate with them, and yet they were "slow of heart to believe" that it was the very same man that had been crucified and resurrected. The same skepticism exists today about life and its power to give itself to our body until it becomes indestructible. The thought of death has so organized itself in the race mind that it will require the triphammer blows of the supermind to smash it. Those who see the truth that man was created to live continuously in his body and that he must regain this lost power should be bold and fearless in their proclamations because of the great need

of such words of assurance for ultimate victory.

Belief in the unreality of death and the persisten efforts of the soul to live in a body are expressed in th belief in reincarnation. An understanding and accept ance of reincarnation would also strengthen the uni versal brotherhood idea that is being advocated by th church and all persons who have the broad vision. N honest believer in the teaching of Jesus can deny tha He accepted reincarnation. For example, He said tha John the Baptist was Elijah. "And if ye are willing t *receive* it, this is Elijah, that is to come." (Matthew 11:14.) He took for granted that the Jew's understoo reincarnation when He asked them: "Who do men say that I am? And they told him saying, John the Baptist; and others, Elijah; but others, One of the prophets." (Mark 8:27, 28.) Again He told them tha Elijah had already come and they had not received him.

When people the world over look into reincarnation and see how logical it is there will be a popular acceptance of it as the only sane explanation and demonstration of the continuous evolution of the soul.

Then there will be a new and more confident acceptance of the truths of Christianity, in fact the real things of life will stand forth and the many mysteries disappear. There is a widespread idea among Western nations that reincarnation is a heathen belief, and it is confused with transmigration. The fact is that a very large number of cultured persons in every nation have revelations of various kinds that convince them that they have lived before. They do not boast of what they have been, because they know that it is what they are now that counts. As a keen observer says, persons who brag of their illustrious ancestors are like potatoes, the best part of them being underground.

The Years That the Locust Hath Eaten

ELMER GIFFORD

THE YEARS THAT the locust hath eaten" are the years man devoted to the furtherance of the self and the glorification of personality. This dominance of sense consciousness and the rule of materialism in his life has brought the race man to his present plight. The flame of war has spread to all nations and peoples, and upon its altar of hatred the sacrifice of lives, time, and effort grows mountainous.

Is there any power that can heal the ravaged soul of the world? Is there any power that can establish a modicum of peace in the hearts of those who have lost so much, even home and family?

There is; and our faith is confirmed in the sublime words of the prophet Joel, which promise healing and restoration. "I will restore to you the years that the locust hath eaten." And surely it is no lack of faith that makes the weary ones of the wasted years ask, How is this to be?

In the objective world we readily accept such conclusions as these: "You can't turn back the clock." "Years that are past are beyond recall." "Wasted years can never be redeemed." From a material standpoint these slogans are true and, if accepted, undoubtedly serve as an incentive to a person to make the most of his opportunities. Indeed we all need to be reminded of the value of the present, of its available joys and riches, and of the fact that procrastination is a cardinal error.

No matter how true the above axioms may be from

the standpoint of material thought, the Truth studen is well reminded not to accept them from that stand point alone. They are true but not the whole truth Examine these thoughts in the light of spiritual con sciousness; for there is a place in consciousness wher our human idea of time does not exist. Therefore whe Joel spoke the thought "I will restore to you the year that the locust hath eaten," he was really stating th divine principle of omnipresence not only in space bu in time as well. To the disturbed minds of all wh "labor and are heavy laden" with the idea of irretriev able loss Joel is saying that it is never too late; tha nothing is ever lost; that the past is not beyond recall that the past can actually be changed!

It will never be too late for the Father's law of spir itual restoration to function, and even though the locus hords of greed, selfishness, lust, and fear were multi plied a hundredfold in amount and power to destroy there is still that something deep within the heart of man which may hear and know, "I will restore to you the years that the locust hath eaten"; that the years devoted to exploitation and hatred shall be wiped out and be as nothing amidst the continual inevitable, advance of good.

God is wholly present at any point in time as well as being wholly present at any point in space. So it does not matter how old in years one may be; at twenty-five or seventy-five one can still know God. Even though the years have been full of disappointments and the way strewn with the wreckage of unfulfilled dreams, one may turn away from these abominations and behold the truth that frees utterly and completely. The realization of omnipresence is the key that will open the door of a new consciousness, a new world spiritually restored.

"The years that the locust hath eaten" are the years iven over to the dominance of self and sense. These ears which have not known brotherhood or love have eft a wilderness in which we wander. Yet God has laced in us that loving directive Spirit of Christ which ven now leads us through the wilderness of sin and rror to the Promised Land. Of what have the locust ears of self and sense robbed you? Have the years of vrong thought robbed you of health? You need no onger be bound to that idea, because the instant you urn to the indwelling Spirit of God you avail yourelf of His renewing, rebuilding, restoring law. Look eeply within your own heart and recognize and acnowledge the presence of your true self, and just as urely as day follows night God will recognize and cknowledge you by restoring to you all that you nought irretrievable and lost.

Have you become so full of the consciousness of ears that the belief in old age has lessened your efciency, dulled your mind, and deadened your inspiraon? Do not allow this! Let God be more fully present y the very fact of this greater span of experience. Face earlessly this "locust" idea and acknowledge God with as the presence of wisdom and inspiration and efciency, and He will acknowledge you through quickned faith, energy, and wisdom.

Even if the years of the locust have taken one's home, iends, supply, business, confidence, and hope, God's w of spiritual restoration will repair and restore, not st in sufficient measure but abundantly and with overowing increase.

This is the glorious truth, because perfection is the nly condition recognized by the Father; perfection is e only will of the Father, the only vision of the Fa-

ther. To align ourselves with His Being, His will, Hi vision, we must consciously seek to purify and perfec our own nature. Let us not delay in seeking the kingdom in understanding, nor cease to work for unfoldment i spiritual consciousness; for the law is exacting, and th more we are immersed in human consciousness th greater is our sense of suffering and pain. The absenc of God is the cause of all lack, pain, and trouble Thomas à Kempis realized this and said: "When Thou art present, all things are delightful, but when Thou art absent, all things are loathing. Thou makest a quiet heart, and great peace, and festal joy." Spiritua consciousness is the only satisfactory solution to morta difficulty, and it is to the unfoldment of spiritual con sciousness that men, individually and corporately, mus dedicate themselves.

We must not allow ourselves to regret the years o "might-have-been" or permit the thought of what we may have missed in life to haunt us. Dismiss these ideas! From the standpoint of spiritual consciousnes the "years that the locust hath eaten" are illusory, fo the reason that the past never really existed for anyone except in spiritual consciousness. Really to live and experience true awareness it is necessary to be born again.

Men live or exist in relation to the real world as a baby exists in relation to this world before it is born The child in embryo cannot know of the greater and lovelier world, the world of greater freedom and opportunity in which it exists but does not as yet live So it is with men. They exist in the midst of unlimited, unconditioned possibilities of consciousness, but until that which sleeps in them is awakened they cannot live as true sons of God. How glorious it will be when the

long-awaited, long-expected instant of birth and realization takes place, and the "years that the locust hath eaten," the ages of darkness, the ages of "man's inhumanity to man," will be dissolved and dissipated. Their place in consciousness will be no more, and the indwelling Christ will have restored the realization and consciousness of omnipresence.

God is about to "restore the years that the locust hath eaten," and the fact that at no time in history has our world known such difficulty and such pain is only additional proof that the Holy Spirit is seeking birth in the minds and hearts of men. The madness of the world is that final atonement which precedes the final reconciliation of the soul with its divine source. The sky darkens, the earth trembles, many go down into the valley of the shadow, and the soul in an instant of doubt crys out, "My God, my God, why hast thou forsaken me." "How great is the darkness!" and yet even so over the world's Golgotha there rises the dawn of a new day, bringing with it a greater love of one for the other, a fuller brotherhood in the unity of Spirit, and the fulfillment of the age-old promise "I will restore to you the years that the locust hath eaten."

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—*Tennyson*

Work Has Begun on the Unity Temple

UNITY SCHOOL is happy to announce that groun has been broken for the new Unity Temple a 47th and Jefferson Streets, in the Country Clu Plaza district of Kansas City, Mo. This temple is no being built by Unity School, but by the Unity Societ of Practical Christianity, which was incorporated unde the laws of the State of Missouri in 1903 as a societ for scientific and educational purposes. The societ serves the people of Kansas City and vicinity as wel as visitors from out of town. Charles and Myrtle Fil more, co-founders of the Unity movement, were th first speakers of the society.

The temple project is not a new one. Much though and devotion have gone into it since 1929 when th site was purchased. Plans were drawn some years ago but the preparations for building were interrupted be cause of war restrictions. However the work of forme committees and the prayers and gifts of those intereste throughout the years have paved the way for a large and more beautiful temple than had been originall planned.

Unity Society is more than a church; it is a schoo of Truth and a healing ministry. The temple has been planned to provide adequate quarters for every branc of its work.

The cost of the building as planned is estimated a nearly half a million. The lot has been free of deb for some time, and there is now in the temple fun

bout $100,000. Unity Society is going direct to God or the needed funds with the thought "Unless the Lord build the house, they labour in vain that build it." Knowing God will choose the channels through which His work is to be done, the members of the society are onfident that the temple will be fully paid for by the ime it is completed.

The good thoughts and prayers of all Unity people re requested.

Important Announcement

To All Overseas Servicemen or Their Families

Subscriptions for Unity periodicals entered at any time during the war for members of the armed forces have not been allowed to expire but have been kept permanently on our active list, and copies have been mailed regularly.

However due to the present movement of troops most magazines going to servicemen overseas are now undeliverable. Therefore it is necessary for Unity to stop mailing all its magazines addressed to servicemen overseas until we receive the subscriber's home address or a more or less permanent service address.

When a serviceman (or his family) sends us his new address the last address at which he received his magazines should be included so that we can locate our records. Unity wants very much to continue sending copies due on service subscriptions, as well as additional copies if they are desired, even after military personnel returns to civilian status.

"The Words of My Mouth"

AYRTIA Z. DREW

THOUGHTFUL MEN down the years have been ful aware of the importance of good speech as mighty influence in the affairs of the world. Tl Bible and other great literature abound in admonitior and advice relative to this form of expression.

Doctor Johnson once said, "Speak that I may se thee;" and certain it is that our words and the manne in which they are spoken tell much of the inner mar Lord Salisbury advised an investment in good speech saying it would pay big dividends.

Every day and every hour in the day the individua is responsible for the words he chooses, and let it b remembered that our thoughts as well as our word are not beyond our control. Each time we speak w paint a word picture, and these pictures affect thos who listen by arousing or stimulating their thoughts an emotions. These word pictures which we are continual ly creating are commonplace or vivid, drab or brigh depressing or inspiring, depending upon the word chosen, the tone color, and the inflection with whic they are spoken. Joseph Conrad, the eminent Englisl novelist, remarked, "Give me the right word and accen and I will move the world."

Words are potent and revealing and should be use with care and discretion; they can guide us into peac and security or hurl us into strife and dissension. I would be a profitable indoor sport now and then t check over our vocabulary. Are we adding new words Are they strong, clean, and beautiful words? Are w

discarding negative and unlovely words? If we are, then we may be reasonably sure that our thinking is more gracious and calm. In a letter to the Colossians Paul wrote: "Let your speech be always with grace, seasoned with salt."

How limited many of us are in expressing ourselves —in painting adequate word pictures. Little wonder that we do not receive the responses and reactions we expect; our words are carelessly chosen and inept and do not express clearly the thing we see or feel. If you are improving or enlarging your vocabulary, you will want to incorporate many cheery, comfortable, heart-warming words. I wonder why it is that we do not use more words that hearten and soothe. How much the world needs a kind word! How easily it is spoken! How spontaneous the result of a kind or lovely word dropped into the thought of another. Try it. You will be happier and only God knows where the benign influence of that word may end.

Speech has been rightly called the dress of the mind, since the words we use are a fair index to our thoughts. Unless a strict censorship is maintained we often express opinions or pronounce snap judgments that do much harm. It would seem that spiritual thinking not only is an armor against expressions of fear and lack but also involves the elimination of all idle talk, and it has been found that as human thinking is subjugated to spiritual-mindedness, the quality of speech is restrained, refined, and purified. To go a step further, if the command

"Let the words of my mouth and the meditations of my heart
be acceptable in thy sight, O Jehovah, my rock, and my redeemer,"

were obeyed, it would revolutionize the world. Pau
for a moment and think. If every thought and wo
were meticulously checked moment by moment ar
day by day, evil would be annihilated and good, th
only reality, would reign. We should then be exercisir
that mind "which was also in Christ Jesus," for w
should be seeing as Jesus saw, through and beyond th
material manifestation to the divine reality. We shoul
be constantly voicing the Truth about man and th
universe rather than what seems to be. Then unhapp
ness, fear, greed, and ill-health would naturally ar
inevitably give place to happiness, confidence, abur
dance, and health.

If conditions in the home, office, state, country, an
world are not becoming progressively harmonious, the
you have within you the power to change them. How
Ask yourself, "Are these adverse conditions ultimatel
real, eternal? Were they created and are they sustaine
by God, who clearly pronounced good all that H
made?" Of course you know that no evil thing wa
created by God, nor is it supported by Him, hence i
can be wholly overcome. Rejoice then in the awarenes
of your dominion and the boundless opportunity o
proving in some degree the power of good over evi
in your own life.

It is man's right and duty to protest against anc
eradicate all encroachments upon his harmonious being
Man can fearlessly think, speak, and act affirmatively
remembering always that "one on God's side is a
majority." Nor can he be downcast if the breaking up
of the problem is not immediate, because he know
that when his thought and speech are wholly renovatec
—when they are divinely directed—the result must be
good. For this law is divinely just, and rewards are in

proportion to the spiritualization of our thought.

Now the human mind is inherently negative, often indolent, and inclined to procrastinate and make excuses to justify itself. Therefore everyone must be alert lest unthinkingly he make indifferent or even cruel comments, or lest he be unduly influenced or prejudiced by careless writers and speakers.

It is almost breath-taking to contemplate the potentialities of metaphysicians, singly and collectively. Our thinking, our words, can and do contribute definitely and directly to the order of the world. In the close personal contacts of the home, shop, or office, or in the broader circles of business and government, how important is speech! Never forget that your words and the tone of your voice may bring comfort and confidence. On the other hand the power of speech recklessly used may discourage or inflame a single person or an entire nation. Words spoken impatiently or in anger never heal or bless. Fair words spoken with a divided mind are as chaff before the wind; they never confound the metaphysician and are ineffectual before God. But a word spoken with quiet conviction and spiritual knowledge does "not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Let us resolve anew to carry our practice of Truth into every department of life, fearlessly speaking for the right and true. We may doubt our ability to speak wisely and well. So did Moses, but he was told, "I will be with thy mouth, and teach thee what thou shalt speak."

Jesus, like Moses, communed with the divine source and received inspiration and strength that enabled Him to make the consummate demonstration. Let us follow

the Way-Shower and gain in spiritual strength and con fidence, sharing our inspiration and courage with ou associates. The way is easy though straight and narrow the reward of good speech is paid in large dividends o well-being and peace.

Let us be humbly grateful for this great powe which is ours. Money cannot buy it; fame and positio do not enhance it. With it we can heal the sick an feed the hungry. Jesus offered it to a weary world at th definite price of spirituality; and this spirituality w can gain in more and more abundance if we sedulousl watch the words of our mouth and the meditations o our heart.

A Message of Love

I'm sending a thought on the vibrant air:
"I love people everywhere,"
People old and people young,
People of a foreign tongue;
I care not who nor where they are,
My love shall reach the highest star,
The lowest hut, the strongest cell—
Where'er the sons of God may dwell.

I'm saying this sentence again and again:
"I understand and love all men,"
Nor am I fearful that my word
Shall fall defeated and unheard,
For though I speak on desert shore
The echo sounds forevermore,
And since I am with love in tune,
Love shall be mine, and very soon.

—*Vivian Yeiser Laramore.*

Stay on the Beam

CLARA BERANGER

MILLIONS OF PEOPLE in all parts of the world have proved that faith in God, direct personal contact with Him, and belief in the power of prayer result in serenity, moral stability, and happiness. To some, religious faith has brought prosperity, to others good health, inspiration for work, or deliverance from distress and danger. But even those whose prayers have been answered by demonstrations of practical good sometimes find it difficult to carry the spiritual attitude of mind through the petty trials or big disappointments of everyday existence.

In moments of great stress we turn to God and are helped. At the time of demonstration, when faith has been justified by works, the spirit is exalted, gratitude deep; and with all our heart we determine to stay on the path that leads to God. Yet it often happens that under the pressure of outer affairs and the fast tempo of the times our determination to live according to the spirit weakens. We are not lacking in gratitude for past benefits, nor do we lose faith. But our days are so full that we do not find time for meditation and prayer, our mind so centered on external affairs that we are unable to turn it inward for inspiration of the spirit; our consciousness so continuously infected by mass absorption in negative ideas that we cannot avoid being influenced by them.

When aviators use the phrase "keeping on the beam," they refer to the stream of electrical impulses sent out from the airport as a directional guide to pilots.

The plane's radio is tuned to the frequency of the impulses transmitted from the airport, and the pilot knows by variations in signal strength whether he is "on the beam" or is veering away from it. Maximum signal strength indicates that his position is exactly right, diminishing volume shows that he is getting off his course and no sound at all means he is off the beam entirely.

Just as this beam from the airport guides the pilot's way and keeps him safe, so there is a beam from God to every individual spirit to guide his way and keep him safe. It is not a beam of light to be seen with physical eyes not a sound to be heard with physical ears. It is the still small voice, the revelation that the receiving apparatus of the mind can perceive when it is tuned in to the mind of God. At any second of the day or night we can turn the dial of our thought Godward and by so doing get on the beam of Truth that will unfailingly guide us in the direction of our good.

As we keep on the beam from God we stay in tune with Him, aware of His presence in us, serene in our heart, harmonious with our brothers. As we move away from the beam we feel the pain of separation from our good and a subsequent sense of aloneness that makes us afraid and unhappy.

When the Psalmist said, "Eyes have they, but they see not: they have ears, but they hear not," he was speaking of a lack of spiritual understanding. When we do not see and hear spiritually, or when we fail to live up to the Truth that we know in our heart, we are off the God beam and must suffer the consequences. The simple pious person who lives a simple pious life stays on the beam naturally and with little effort. The materialist allows his absorption in things to throw him off the beam. The seeker after Truth wants above

all else to stay on the beam and follow its directional impulse, but all too often loses his way or is diverted into other currents.

We who are living in this period of history when the race consciousness is so largely concerned with war and destruction have a particularly difficult barrier to overcome in order to stay on the spiritual beam. Wherever we go we hear talk of war. The radio, newspapers, and magazines headline stories of death and destruction. It takes strong mental control to prevent depression of spirit, to shift the focus of attention from the earthly to the divine. No matter how strong our faith and our determination to keep serene and peaceful, we are swept along in the turbulent current of world affairs, with a disruptive effect on mind and emotions. We are so absorbed in wars and rumors of wars or in work connected with war that we find it increasingly difficult to concentrate on things of the spirit. Yet just because of the negations of wartime, we as individuals must exert extra effort to counteract them by steady affirmative thinking and living.

Paralleling the actual war being fought on land, on sea, and in the air is a great bloodless battle of thoughts and ideas between the destructive forces of greed, lust for power, and hatred on the one side, and the constructive forces of altruism and love of humanity on the other. As we align ourselves in thought with the positive or the negative forces, we create the conditions not only of our own future but the future of the world. Many of our spiritual leaders are preaching the necessity for each of us to work out his own spiritual salvation by daily right thinking and right living. Each of us has a sacred duty to help nullify the forces of evil seeking to rule the world through conquest and aggression

by taking our place on the side of the forces of go
This means disciplining ourselves to think, feel, act c
structively day after day, hour after hour, in the fa
that our dynamic thinking, projected into the world
the name of God, has power and will bear fruit. V
must create and maintain harmony and good will in
that we think, say, and do. We must eliminate thoug
and emotions that short-circuit the power of the spi
ual beam.

Nothing throws us off the beam so quickly as fe
for spiritually fear is a lack of faith. We must c
stantly have faith that "God hath not given us t
spirit of fear; but of power, and of love, and of a sou
mind." Because the war has aroused all sorts of n
fears in us—that we may not have enough food, th
our homes may be bombed, that our sons may be kille
that the aggressors may win the war and lead us in
slavery—we have to work steadily against them. If
believe that we can take dominion over our life,
must prove it by steadfast faith that we shall be ab
to meet every emergency as it comes with courage a
fortitude. As usual in any difficulty, we can find he
in the Bible. Paul in his Epistle to the Ephesians say
"Be strong in the Lord, and in the power of his migh
. . . For we wrestle not against flesh and blood, b
against . . . the rulers of the darkness of this worl
against spiritual wickedness in high *places*. Wherefo
take unto you the whole armour of God, that ye m
be able to withstand in the evil day, and having done a
to stand. . . . Above all, taking the shield of faith."

When we put on "the whole armour of God" a
the "shield of faith," we can stand up against the fea
and tensions that seem to be part of the war psychos

Interest in civic affairs, in the manner in which t

government and the war are being run, is a healthy indication of our concern for the public welfare. But carping criticism of governmental and military conduct, the reasons for which we only partially know, and indiscriminate condemnation of public servants are a constant irritant which throws us off the beam and keeps us in a state of unrest and indignation. To get back on the beam, we must immediately turn our thought away from the apparent wrong, and think of all that is right and good in our country—our ample supply of necessities, even luxuries, our safe and comfortable homes, our freedoms guaranteed by the Bill of Rights. Letting go of censure, we must be still and turn to God. "Come, my people, enter thou into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

Elsewhere I have spoken of the detrimental effects of anger on the body. Anger is even more harmful to spiritual welfare. We cannot be angry and at the same time stay on the beam from God, because anger sets up discordant vibrations, out of tune with the spiritual impulse. The very words used to describe anger—fuming, raging, burning, boiling—all denote a state of emotion destructive to calm. And calmness is necessary if we are to stay on the beam.

God speaks to us in the silence, when we are calm and serene. We receive His guidance when we are still enough to hear it. When affairs in the outer world tend to make us jittery or tense, when we let ourselves become anxious or worried or excited, we are unable to function efficiently in the work we have to do. Aside from the feeling of peace and comfort that the habit of keeping poised gives, calmness has a definitely constructive power. Our best ideas and inspirations come when

we are mentally and physically at ease. Restlessness, excitability, and emotional turmoil are not conducive either to creative mental activity or successful physical work. Peace of mind and a warm sense of security permeate us when we turn in thought to God. "Thou will keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Keeping on the beam needs more than the ability to surrender selfish, peace-disturbing habits of thought and deed. It requires continuous lifting of consciousness above instinct and intellect to that higher level of mind where we meet God face to face. We have not only to eliminate un-Godlike thoughts and emotions, we have to practice those which are consonant with godliness.

When Jesus said that love of God and love of neighbor were the two commandments on which "hang all the law and the prophets," He was guiding us on the path to peace and security. Almost all our trouble, our "bad luck," our human unhappiness can be traced to a failure to keep one or the other of these commandments. If we sincerely love God, and do not merely pay Him lip service, we will not find it difficult to love our neighbors. If we would stay on the God beam and receive the infinite blessings that are ours as children of God, we must keep the channel between us and God free for the inflow of His energizing current of love and we must faithfully and continuously practice loving-kindness.

Wherever we are, in crowded streets or in the secret closet of the heart, we can spare a moment's thought to appreciate and be grateful for the simple beauties of the earth, to admire some kind and noble trait in a brother, to feel compassion for the unfortunate, forgiveness for the sinner, to speak a kind word or do a

generous deed to him who needs it, to give heartfelt thanks for daily blessings; in short, to practice the way of Jesus, which is the way of forgiveness and love.

We shall not get far on the spiritual path without love and the qualities that go with love. In the 13th chapter of the First Epistle to the Corinthians, Paul not only gives the positive qualities of love but also tells what happens when love is lacking. The word "charity" in the authorized King James Version came originally from a Greek word meaning "love," in the sense of Christian love for one's fellow men; but it probably crept into the English Bible from the Latin Vulgate, where the word used is *caritas,* meaning literally "dearness," "high esteem." In our dictionaries the word charity is defined as a disposition to judge hopefully of men and their actions and to make allowance for their shortcomings; love, natural affection. In Moffatt, the American Standard, and other modern English translations of the Bible "love" is used instead of "charity."

Contrary to the teaching of most religions, Paul gives love greater importance than faith: "If I have all faith, so as to remove mountains, but have not love, I am nothing." This definitely states that no matter how great our faith, it is not enough if we have not love.

Paul also accents the eternal quality of love. Although the prophet, the orator, and the sage were the most honored of all men in his time, he declared: "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away." The gifts of prophecy, language, and knowledge are of this world and thus subject to change and passing. Love alone is of God and never fails. Because love is God, it is eternal.

Love is the mainspring of spiritual serenity, t
key to spiritual progress. It is the magic thing th
within itself has all the qualities we need in order
stay on the beam. If we have love, we are patient wi
the faults and mistakes of others, not impatient
resentful. If we have love, we are happy about the goo
fortune of others, not envious. If we have love, we gi
spiritual and material gifts in a spirit of kindness an
good will, not in a spirit of superiority. If we hav
love, we are humble and modest, not complacent an
conceited. If we have love, we are trustful of ou
brothers, not suspicious or distrustful. If we have lov
we feel an impersonal good will toward all humanity.

As we learn to translate love into outer expressio
we become fuller, richer, more life-giving in every wa
We have greater peace of mind, a healthier body, great
wisdom, and greater power in the management of ou
affairs. Love does not depend on time or place or se
sons. It is the constant, ever-available means of conta
between man and man and man and God. It is the ou
infallible way to get on the beam and stay there.

How can we acquire calm and love in this world o
tension and hate? Generalizing about calm and love an
peace will not do it, unless we succeed in bringing the
actively into our life. We get comfort and peace b
turning in thought to God and centering our attentio
on Him. But it is not always easy in these feverish
busy times to eject the disturbing, outward-pointe
thoughts that so persistently hammer at our consciou
ness.

As for myself, I have found that reading the Bibl
or some other work of divine revelation restores m
mental equilibrium and enables me to get rid of di
tressing thoughts and emotions. Inspirational literatur

acts as a bridge between my outer and inner consciousness, a gentle transition between thoughts connected with the external world of affairs and those of the inner world of spirit; it calms the tumult of my senses and the agitation of my mind by leading me "beside the still waters" of the spirit.

In these times of storm and stress we need continuous spiritual reassurance. In spite of our faith in God we are apt to be thrown off the beam by the world cataclysm, and we need help in getting back. The beautiful words of the Bible provide an ever-ready aid. "Man shall not live by bread alone, but every word that proceedeth out of the mouth of God." Through all the conflicts that have harassed the world the word of God as revealed in the Bible has endured and has given comfort, hope, and joy to man.

By lifting our mind above the ugliness and hatred we see about us to the beauty and love revealed in the Bible we become calm, loving, and at peace. No matter how unnerved we may be by personal troubles, how blinded by the current picture of world chaos, we can get back on the spiritual beam by reading the Bible.

"But they that wait upon the *Lord* shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint."

Each individual soul has its own salvation to work out—that is, its own self to bring into visibility. This is not to be done by some intense superhuman effort, but by each one's dealing directly with the Father.

—H. EMILIE CADY

Building for a Lasting Peace

JOHN R. ROTHERMEL

CIVILIZATION TODAY is in the most crucial stage of its development. The forces of light and darkness have been arrayed against one another in physical battle for nearly five years. Millions of men, women, and children have been needlessly slaughtered. They were all God's children, even as are those who still survive the catastrophic conflict to mourn their loss. Only God knows how many more millions must come to an untimely end before His holy Spirit is triumphant in the hearts and minds of men.

How the anguished, grief-torn hearts of bereft loved ones cry out in protest against the carnage! How they voice the eternal "Why, oh, why must it be?" and receiving no convincing reply, reconcile themselves to their desolation and grief as best they can. Some seek to drown their sorrows in drink. Some choose revelry and vice; some accept it as the will of Providence and keep on in their normal way of life; and some just sit and mourn till they brood themselves into sanitariums or insane asylums.

Few indeed of the survivors of those loved ones, whose lives were blasted so early in their life's journey, know or realize what is happening in the world today. They cannot comprehend what this world-wide struggle portends. The few who do know the answer to the anguished cry of why are those who understand these words of Jesus: "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few."

Who are the laborers? The average person seems to

think the preachers, priests, and rabbis are the laborers. How mistaken they are! It is the people who are the laborers. Preachers, priests, and rabbis are only the guides who point the way and soothe our ruffled spirits when we get wrought up and jittery in our daily labors and contacts with one another. It is we, the people, who created the conditions in the past that cause us so much needless suffering and sorrow today. It is we, the people, who must now become the laborers in the fields of humanity if we desire to avoid suffering and sorrow in the future.

We can no longer be indifferent to the Godless ways of living adopted by the present generation of the world's inhabitants. We must do something about it now by starting in our own little corner of the world to live our life the way we know Jesus would have us live it. We must learn to love our neighbor as we love ourselves. We cannot continue to live to ourselves alone. There are other people in the world who are just as righteous as we are. We must work with them to eliminate lawlessness and disregard for our fellows or we shall never have peace and happiness.

The grandparents of the men and women now on the fighting fronts of the world sorrowed to see their sons and daughters go off to battle twenty-five and thirty years ago. When World War I came to an end, its survivors sought to eliminate future wars through international laws and agreements. History explains how woefully inadequate were their plans and how lamentably they failed.

Now the children of those World War I veterans are engaged in a still greater conflict. When World War II comes to an end its survivors too, in far greater numbers than those of the last war, will seek to elim-

inate future world-engulfing catastrophes. The strength of their combined might, if directed in the proper channels, cannot help but produce a warless world. Let us hope and pray and work that their efforts shall succeed.

Men and statesmen are discussing various methods of international legislation to secure and preserve the future peace of the world. But governments can only secure so-called world peace by the threat of force and reprisals against the violators of international agreements. Legislation cannot eliminate the desire for war that exists in the consciousness of Godless leaders of the nations against whom sanctions must be applied.

Did the Volstead law that ushered in national prohibition succeed in eradicating the traffic in alcoholic beverages? Did Federal prosecution and the threat of penitentiaries stop men and women from making, selling, and drinking booze? Did this misguided attempt to legislate righteousness into human hearts succeed? It did not! It only served to make a nation already eighty per cent "dry" completely alcohol conscious, and subsequently seventy-five per cent "wet."

As international sanctions and agreements were but scraps of paper to Mussolini, Hitler, and Tojo and not only failed to prevent the second world conflict but actually increased its scope; as national legislation not only failed to eradicate from the human consciousness the desire for alcoholic beverages but actually increased its intensity; so international legislation alone will again fail to prevent world-wide carnage in the future.

In spite of all the efforts of statesmen and lawmakers to eliminate war through legislation and threats of reprisal the world will never know freedom from war and the slaughter of the innocents until the *desire*

for peace and good will among men reigns universally in the human mind and heart. The peoples of the world must be influenced to eliminate from their consciousness those thoughts and ideas which generate antagonism, hate, and revenge, and to fill their consciousness with thoughts and ideas of kindness, love, and consideration for their fellows; otherwise they will have no freedom from strife and bloodshed.

The formula for universal as well as individual peace and happiness is so simple that it is almost beyond comprehension how the world can continue to ignore it. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." So spake Jesus in Matthew 7:12. Jesus repeatedly stated facts that He summarized as being the law. The law of what? Why, the law of the abundant life. "The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly."

What is the abundant life? Is it not the life of peace, health, happiness, generosity, prosperity, and success? Can we enjoy such a life if we ignore the Golden Rule principle of living? Certainly not. Why does God want us to have the abundant life? For no other reason than this; for unless we are able to demonstrate His formula for a complete life we shall be of no value to Him in establishing His kingdom on earth. For Jesus prayed to our Father: "Thy kingdom come. Thy will be done in earth, as *it is* in heaven."

When we live the abundant life of Christ, we are in harmony with God. God does not want us to be sick and in misery. He does not want us to have our legs cut off and our heart and mind crippled and out of tune with His infinite love and law of harmony. That is why

Jesus healed the sick the lame and the blind and commanded them to go and sin no more. They were thereafter to abstain from doing those things which had made them sick. Jesus said: "I am come . . . not to do mine own will, but the will of him that sent me." He went about doing good, practicing what He preached.

We cannot all be preachers, but we can certainly go about our daily affairs doing good to our fellow men as the opportunity arises and thus expressing the Christ consciousness in our life. There is no use in kidding ourselves with the idea that we can keep on living selfishly and without consideration for the happiness of others and still have real happiness for ourselves.

We cannot live in peace and harmony with our brothers in the flesh, either nationally or internationally unless we live our daily life in the practice of the Golden Rule in all our associations and contacts. To do this we must learn to control our passions and emotions so that we may develop consideration and tolerance for the differing ideals and opinions of our fellows.

How definitely important this is can be seen by considering that emotions, uncontrolled by reason, have filled the penitentiaries, insane asylums, sanitariums, and hospitals of the world. The uncontrolled emotions of the men who instigated the murder of the archduke of Austria in 1914 ignited the fuse that caused the murders and untimely deaths of over 8½ million men and women, and the maiming of twenty-one million more before World War I finally came to an end.

The uncontrolled emotions of Mussolini, Hitler, Tojo, and their kind set off the fuse that plunged the whole world of today into an orgy of killing and maiming of the innocents. The lives of untold millions

have thus been blighted or prematurely snuffed out. And the people still sorrow and suffer, and as they yearningly watch their younger sons and daughters march off to feed the god of War, they cry out with anguished hearts, "Why, O God, why must these things be, and when will it come to an end?"

There is only one answer to this heart-rending question. That is the answer of reason. God gave man reason, a mind or intellect with which to reflect and evaluate; that he may consider the desires of his heart, weigh the consequences of his actions and keep his passions under control. But the leaders of the offending nations failed to use their reason for the good of man. They deliberately took thought and, ignoring the consequences of their action, drove God out of their minds and the love of humanity out of their hearts.

They paid no attention to the law that Paul expounded thus: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." These Godless leaders didn't believe the words of Jesus: "Apart from me ye can do nothing." In their vanity, selfishness, and ignorance they refused to listen to the voice of the Holy Spirit within their being. Thus they missed the door that would have led their nations on the pathway to life and happiness. Instead they found themselves on the road to death and destruction—not only for themselves but for all those who followed and supported their blind leadership.

What shall we, individually and nationally, who live under the God law do about this ignorance and disregard of the law of human kindness rampant in the world today? Can we take the indifferent attitude that it is their ruin only that these lawless people and nations bring about and that it does not affect us? Can

we lull ourselves into the false belief that because "George" is laboring for our peace, safety, and future happiness, all will be well with our life and that of our nation?

"George" may be laboring all right, but he won't get far without our co-operation. We must be laborers together in the harvest of humanity. As a nation America has taken an indifferent attitude too long. So have England, France, and all the other nations engulfed in the present struggle and now fighting to save and recoup their lost interests.

The innocent peoples of the nations of the world are sick unto death of war. They want peace and happiness. They want the abundant life that Jesus intimated was their divine heritage. They have learned the horrible lessons of human carnage in such numbers as have never before known it throughout the world. Their hearts are seared with the sufferings and deprivations they have undergone. Their minds are filled with thoughts of the appalling futility of it all.

The poet Cowper says that God works in mysterious ways His wonders to perform; and tragic beyond words though it is that the budding flower of the youth of the world should be blighted before it could blossom into full bloom, one thing is sure to come from this awful struggle. That is a more nearly *universal* consciousness, than ever existed before that war is not the right way to settle the problems of the nations of the world; that other and more fruitful and enduring ways can and must be found.

When this war ends more millions of minds than were ever previously thus engaged will devote their time and energies to seeking constructive ways of establishing amicable relations with the peoples of the world.

The realization of man's inhumanity to man has so thoroughly been burned into the consciousness of so many millions of persons of all nationalities that they will work together in a concerted effort to establish upon the earth the idea that the universal brotherhood of man is a concrete and practicable reality.

These enlightened persons will collectively force upon the legislators and statesmen of their respective countries the realization that no nation can discriminate against any nationality, thus violating the principles of universal Christian brotherhood without paying a heavy penalty. They will convince the leaders of the world that they cannot outrage the rights and interests of any group of peoples, large or small, regardless of race, creed, or color without detrimentally affecting their own. Finally these enlightened individuals will make impossible in the future, such un-Christlike actions as have happened in the past.

Imagine, if you will, the antagonistic situation created by a European who professes Christianity explaining to an Oriental who professes Buddism who Jesus was and what the Christ Spirit is supposed to do for humanity when enthroned in the hearts of men. The Oriental finally believes what the European says about Jesus and is convinced of the merits of Christianity. He tries some of the Christian principles and finds them desirable rules of life. He is almost ready to espouse the cause of Christianity.

Is it hard then to imagine the Oriental's reaction, his consternation and confusion, when on asking for the privilege accorded to other races and nationalities—of enjoying the European's civilization with him—he is told that because he is an Oriental he isn't fit to associate with white men? What an ungodly way to cultivate

friendly international relationships! What a stupid method of generating the bond of universal Christian brotherhood!

To him to whom much is given, of him much is expected. Whether it be an individual or a nation, this is equally true. And whether it is Germany, Italy, Russia, England, or America that violates God's law of human brotherhood, the penalty will be in proportion to the nation's state of enlightenment. God doesn't expect much from a primitive people. He does expect much from an enlightened people. We don't expect much of grade-school graduates. We do expect much from college graduates.

Let us cease being hypocrites, *preaching* Christianity and love for humanity and *living* the life of the flesh and the devil. Let us eradicate selfishness, greed, sensuality, and lust from our consciousness and supplant these vices with the virtues of generosity, kindness, consideration, and love. Let us hear in mind the fact that the Golden Rule is a law of life and applies just as much to nations as to individuals. A nation is only the aggregate of the individuals that compose it. Likewise the ideals of a nation can never be higher than the ideals of its people.

Let us lift up our eyes therefore so that we may see the light of God shining in all men's eyes and recognize the fact that here on earth we are brothers in the flesh, children of the one Creator and one in our life with Him. As Paul so aptly expressed it in I Corinthians 3:16, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" For "God is Spirit," said Jesus, "and they that worship him must worship in spirit and truth."

Let us realize consciously that we live and breathe

and move and have our being in God, that He directs our ways through that "still small voice within." Let us realize further that a nation cannot endure and that its people can have no true happiness if they persist in defiling their temples and wasting their substance in riotous living. Remorse, suffering, sorrow, disease, and death are the lot of those individuals and nations who live in sin. And this is not a fanatical reformer's pipe dream. It is a universal law of life.

Babylon, Rome, fell, and so likewise did empires of a later day, because they were rotten from the top down. The peoples of these empires lived absolutely in sin. They completely extinguished in their beings the spark of the divine Spirit with which they were endowed. Hence they were no better than animals, and the moral degradation in which they lived was even lower than the plane of life on which animals live. Sin is denying the Spirit of God within us a chance to express itself according to its inclination. Jesus lived without sin because He gave full expression to the Father's life within His being. Thus He could say, "I and the Father are one." We too are supposed to be one body in Christ.

Christ taught us to love our neighbor as ourselves, to be good to those who mistreat us. He told us we should even love our enemies, because love is the fulfilling of the law. What law? Why, the law of the abundant life, of health, success, prosperity, joy, happiness, and lasting peace. We have tried man's way of life for over nineteen hundred years, since Jesus gave us the Golden Rule. What a sorry mess we have made of civilization! All because we builded our house on the shifting sands of man's baser emotions.

Let us now live up to man's higher emotions. So

that we may not fail again, let us approach the peace table this time in the spirit of the immortal Lincoln, "with malice toward none; with charity for all." And as we endeavor to build our new house of world-wide, permanent peace, let us incorporate Christ's way of life in our plans for the world.

If we build this new house of peace on the foundation of the Christ's teachings—the common bond of Christian love and universal human brotherhood—the rains of misfortune may descend, the floods of jealousy and misunderstanding between nations may come, and the winds of destruction may blow and beat upon our house; but it shall stand, because it is builded upon the solid rock of the Christ spirit, enshrined in the hearts and minds of an enlightened humanity.

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During the busy Christmas season 189,000 subscriptions for various Unity periodicals will expire! And this at a time when our office is already stacked high with great piles of Christmas orders!

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Thank you!

Ye Shall Know the Truth

JACK MANOLA

TRUTH IS ONE of the most beautiful things in the world. It is as simple as a child and as natural as the change of seasons. Its fullness of expression is possible for every man, and no one is without the necessary requirements to bring it forth into manifestation. Truth lies within us with all its goodness and beauty, and it springs forth joyously at our slightest recognition. Forever does it stand at the door of our heart, knocking for admittance into our life, and forever will it instantly respond when we acknowledge the knock.

How hard we try to "bring something about"! We look to a vague future for our good, when everything we can possibly desire is now within our reach. We can never be any more spiritual than each minute reveals, although we can become more conscious of our spirituality. We can never be more perfect than we are now, although we can definitely become more aware of our perfection. In the beginning God created man in His image and likeness and endowed him with all of the heavenly attributes. Man, essentially, has never changed one iota, nor will he ever change. "Now are we children of God." Now are we the perfect, radiant children of the Most High, capable of carrying out His divine will of goodness, and none of us "by taking thought" can add to or subtract from our spiritual stature.

But having free will, we have chosen to live in a world of "conscious" separation. We have consciously tried to separate Spirit, soul, and body, thinking each

one to be more or less independent of the other. We have peopled our world of separation with sin, sickness, and death, and have begun to think of these, our own creations, as real. However the truth of the matter is that the uncertainty, inharmony, and decay that are in evidence about us, can remain only so long as we feed them with our interest and attention. Spirit, soul, and body are separate, not in fact but only in consciousness; for is it not written, "what . . . God hath joined together, let not man put asunder."

Every plane of consciousness has its plane of expression, the outer being one with the inner. So when we lift ourselves up in consciousness and continue on a higher plane of consciousness, the outer will automatically improve as it easily and naturally adjusts itself.

"Lazarus, come forth!" Leave your grave clothes behind you. Shed your problems and difficulties with the ease that you would drop a garment from your shoulders. Abide in the consciousness that acknowledges only the one Presence and one Power. The simple transference of our consciousness from the problem to the one Presence is all that is necessary. When we accomplish this, the problem, having no more thought interest to sustain it, simply dissolves.

One of the greatest illusions that mortal thought has conjured up is that we have to heal or repair a negative condition. Jesus told us to "leave the dead to bury their own dead," to love all and follow Him. As long as we believe that there is something that needs healing or repair, our consciousness is still divided, and we are believing that there is a presence other than God. A negative condition can exist only as long as our thought of it. So isn't it simpler and wiser merely

to turn to the Christ consciousness within ourselves. This done, all things else will be added or adjusted, whatever the case may be. God does the work. Our part is to "let" that work be done.

Your indwelling Lord is saying to you:

"Abide in Me. Come unto Me and know your oneness with Me, and I will take care of all your affairs. I will straighten out your tangled thoughts the instant you turn to Me, and I will ever lead you into the lush green pastures of peace and plenty. You and I are one. There is no separation, except that which you make in your consciousness. My life is your life, the same life that was in Christ Jesus. To the degree that you realize this your flesh will take on the radiant substance of His resurrected body. My mind is your mind, the same mind that worked in and through Him. "Let your problem go. Cease your striving. Simply rise to the consciousness of oneness with the everywhere present Truth, and your outer world will be in exact accord with the inner divine perfection. In me ye may have peace. Fear not 'It is finished.' "

Happy Is the Heart

Pauline Tyson Stephens

Happy is the heart that understands
  The perfect law of peace and harmony;
That listens to the inner voice and knows
  The love of God so bountiful and free.

The heart that opens wide expectantly
  And waits in faith and quietude shall find
Sufficiency to meet each daily need
  And comfort for the spirit and the mind.

Rich Yield

JULIA WINTHROP

WISE MEN express their wishes in living if not in words. There is a kingliness about such men, a sovereign power that rules where negation would overwhelm weaker persons. As they breathe human breath they know that the Spirit of the Lord is within them and the breath of the Almighty gives them understanding. They not only survive; they surmount every difficulty confronting them. They have learned to maintain contact with the divine source of joy, wisdom, power, and life. They resort to that source for joy, wisdom, power, and life. Whatever negative aspects the world about them may have does not disturb them, for they are not of the world. They mingle with people of all walks of life, not exalted by the great of the world nor debased by the evil ones of the world, but always serving wherever souls are receptive to service.

Service has a way of making the servant kingly. It dignifies him! It glorifies the heart of the one serving, regardless of where he may be. I knew a woman who could have risen high in the scientific world had she not chosen a work in a remote section where she rendered service to comparatively few people. She told me that many people wondered how she could be happy in such a locality, but those who knew her did not wonder. She was filling a place that could not have been filled by another. Her understanding of life was not limited to the small circle of those she contacted. Her horizons were wide. There was a "something" about

her that made strangers take notice of her, and the comment made about her was very true: "She walks like a queen!"

Those who are kingly in soul may always walk as kings or queens. They who render needed service do not always have a rich cloak thrown over the mudholes where their paths lead, but they are still royal in heart. They do not ask for the easy things of life. I have often heard parents say, "I want to give my children a good education so they won't have to work hard." Such parents are going to be much dismayed if the son they educate selects engineering for his lifework and is sent into fever-infected jungles or to burning deserts to carry on his chosen work. They should not be disappointed however. They should be happy to know their efforts to rear a worthy son have been blessed. It is not the easy job that appeals to the illumined soul; it is the necessary job, the job that will be of greatest service to mankind. Selfishness is not in the vocabulary of such individuals. They stand in readiness to serve, whatever the cost.

One of the most needed services, long delayed, is now coming into expression: that of helping people understand themselves and respect their usefulness.

The battle in behalf of mankind is not limited to the battlefield. It has long been taking place in the hearts of men who see the needs of their fellows. These men have not all been hailed as saints or heroes in their time. They have suffered because they willed to do good. Just recently I read an account of Denis Diderot's efforts in behalf of the blind. Until past the middle of the eighteenth century blind people were a nuisance to themselves and to society, since they had no way of learning how to be useful or of finding happiness

for themselves. As Diderot saw their condition he suggested teaching them to read, write, and work through the sense of touch. Years later his dream came true when Valentin Hauy carried out the plan to help the blind help themselves. From that time forward new ways have been opened for those deprived of vision, enabling them to be happy, successful, and useful to the world as a whole.

Now let us see how these principles agree with the teachings of Jesus Christ. The cry for "more life and fuller" is certainly in accord with His assurance that He came that we might have life and have it more abundantly. Tennyson's declaration that man has never truly longed for death is an expression of Truth that we see in Jesus Himself. Men do not wish to escape service by dying. Those who claim that they desire death are not experiencing life fully. What they desire is the perfection for which the soul longs, and through misinterpretation of their desires they say they wish to die. Students of Truth know that life does not end in death but merely changes expression.

Jesus said that He came to serve, not to be served. His followers who lose themselves in service are carrying out His plan of living, following His example, whether their service is given to great numbers in famous places or to a few in a secluded place.

Jesus never gave up hope for a man's healing, regardless of the appearance of his case. In recent endeavors to minister to men and women who have lost confidence in themselves we see a vision of His service in a new trend: restoring the mind and soul instead of branding the needy one as "failure" or "coward." It is a demonstration of the words "With God all things are possible."

Thus far we have taken note only of those who loved to serve. Some of us did not at first. When I was a very small girl my teacher gave her class some little celluloid pins bearing beautiful floral designs and texts of Scripture. Not knowing the significance of the printed texts, I chose a pin for the beauty of the flowers. When the texts were read to us, alas, mine was "Love suffereth long, *and* is kind." I hated that word "suffereth." To me suffering meant only the bearing of pain, like toothache. I did not know that it also meant endurance or tolerance.

Some years later when I was almost through grammar school I had a teacher who explained to us pupils the meaning of the love Jesus Christ expressed as He went about doing good. To my surprise he quoted the verse my pin had contained: "Love suffereth long, *and* is kind." As an illustration, he looked straight at me and said, "Love is what would make this little girl nurse the sick, not take thought for herself." Not very long after that I had this task. But did I do it lovingly? I did not. I rebelled and fretted as I stayed at my task, while my chums went to school and got ahead of me in class. Where did long-suffering love come in? I did not know then, but I know now. It came from God who sustained me in spite of my impatience. He tolerated my rebellious spirit and blessed me.

It is God's long-suffering love that still blesses me. It authorizes me to tell others that they too will emerge from the wilderness of confusion. None of us need pray to be spared our wilderness. We need only to pray to be sustained by His presence and delivered from evil. Jesus had His wilderness to pass, and we are not likely to escape ours, but He has shown us how to meet it and emerge from it.

That reminds me of the story a friend told me of her son. We were not in the war at that time, but as the lad heard discussions about it he would grow thoughtful and say, "I hope we never have war."

"Oh, but if we do, we shall know how to meet it!" was his mother's quick response, and he accepted her word as authoritative. It proved to be just that way. We entered the war, and we knew how to meet it, but none knew how to meet it more confidently than that very lad. He could scarcely wait to become old enough to enlist, and after making rapid progress in training as an aviator he could scarcely wait to get into the fight. He had passed the wilderness of youthful dread, and did not ask to be spared action. He desired to do his part in the work required to help mankind out of the wilderness of war. Such a soul is not left alone to face the temptations that may confront him. He is delivered from the evils of his time because he knows how to meet them. He contacts the inner source of poise, power, and wisdom.

The story of the wanderings of the Israelites through the wilderness after leaving Egypt to return to Canaan is not merely the story of the people who took part in them. It is a symbol of the soul struggle of every individual. We emerge from that wilderness as we realize that we are one with the Father. We know that we are never lost beyond His finding. In truth we are not lost from Him but rather from the consciousness of His presence within us.

Not everyone readily grasps the fuller life, the joy, the readiness to serve. It takes time perhaps to learn the value in such living. But we are commanded not to be weary in well-doing. If we are trying to learn the way of spiritual living we are doing well. The more

conscientiously we try the better we are doing. We must remember that there is a first time for us to find certain truths, just as there is a first time for us to learn of the Lord's Prayer, the Ten Commandments, or the Beatitudes. Even if we learn these and other great statements of Truth we may not fully realize what they mean, but as we ponder them and repeat them they become alive to us. So it is with gaining the fuller life. As we cultivate it, it grows. We learn to recognize our inner reasons for joy, power, wisdom, and life as we serve. Our life's harvests are richer as we gain new understanding of the good that is ours. The yield is rich because it is planted in Spirit, grown by the power and life of Spirit, and matured in the love of Spirit.

Let Us Now See a Miracle

Elizabeth J. Moore

Let us now see a miracle, world old,
As earth, and air, and sun, and rain unfold
Into the perfect whole of God-ripe corn.
Let us behold a miracle reborn
Each year as God-incrusted, ripened fruit
Appears on tender branch, or God-green shoot
Makes manifest His care, or seed's rebirth
Proclaims the life of God upon the earth.

Let us give thanks that in the deep-held sod
Below the eyes of man is light from God
That makes his love-incrusted seeds that lie
Incased in earth push upward to the sky.
Let us give thanks that earth, air, sun, and rain,
And God, before our eyes, grow into grain.

The Prayer Model

PELLIE DEE McLEROY

Our Father	Revered source of all life, provider of all good,
who art in heaven,	universal harmony
Hallowed be thy name.	we acknowledge the sacred perfection of Thy nature.
Thy kingdom come.	Thy reign of love is assured;
Thy will be done	Thy purpose of all good is being established
in earth	in our consciousness
as it is in heaven.	as it now is in Thine all-harmonious mind.
Give us this day	We now consciously recognize, acknowledge, accept, and realize.
our daily bread.	Thy Truth and presence as continuing sustenance.
And forgive us our debts,	Thou dost reveal Thyself to us as we are obedient,
As we also have forgiven our debtors.	even as we lovingly behold Thy Christ in Thy children everywhere.
And leave us not in temptation,	And thus communing with Thee,
but deliver us from evil.	we discover that evil is not,
For thine is the kingdom,	and love alone endures.
and the power,	Love alone is almighty;
and the glory,	love alone glorifies
for ever.	All things eternally.
Amen.	In Thy presence all is perfection! Peace reigns! Christ reigns!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 7, 1945

UNITY SUBJECT—*Eternal Life Realized.*

INTERNATIONAL SUBJECT—*Love for God and Love for Man.*—Luke 10:25-27.

25. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where

he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*—Luke 10:27.

SILENT PRAYER—*As I recognize the oneness of all life in Spirit and in Truth I realize eternal life here and now.*

That eternal life can be known only "in the land of the Hereafter" is an idea that is without foundation in the Scriptures. The commandments to love God and to love our neighbor are to be obeyed here and now. Jesus said, "This do, and thou shalt live," meaning that whoever loves God and his neighbor knows eternal life in and through such loving.

We "inherit eternal life" in that we come into possession of it by operation of law. The law of love gives us possession. Our inheriting is postponed only so long as we do not learn to keep the law of love. When we inquire of the indwelling Christ what we shall do to inherit eternal life, the Christ reminds us to look again to the law in which we trust. As we express its spirit we enter into life. That spirit is the neighborly spirit.

A neighbor is usually one who dwells near us, one whom we can readily help without going far out of our way. The word is applicable in an individual as well as a social sense. Individually each of us is a community of close-knit factors. Body, mind, and soul are ruled by the I AM.

The traveler who was robbed, beaten, and left half dead on the road to Jericho may be said to represent the body when it falls under the power of uncontrolled appetites and desires. Like the priest, the mind is peculiarly fitted to repair the ravages done by these thieves, but it may shirk its responsibility to the body and "pass by on the other side," leaving it to gain what it can from medicine and surgery.

The priest and the Levite typify forms of religious thought that follow the letter of the law, with little thought of its practical use or its inner, spiritual import. In the present parable they did not even follow the letter, for the law required every Israelite to help his brother lift up even the ox or the ass that had fallen down by the way. Isaiah describes the love of our neighbor when he says of the fast that Jehovah has chosen, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Both the priest and the Levite who preceded the Samaritan violated the two great commandments of the law.

The two commandments regarding love stand together and form one all-inclusive commandment. Those who find the thought of God an abstraction need not despair of keeping the commandment, for they can begin by loving their neighbor. In keeping the second they find that they are keeping the first as well. God

and our neighbor are one. To love God with all our strength we must love all our neighbors. If we love God with our whole heart, His love fills us, and we are filled with the life and joy included in divine love. This is to know eternal life, for such is its wholehearted quality.

Love makes for co-operation. The early disciples thought more of Christ's principles and teachings than they did of their worldly belongings. They pooled their goods for the support of all who were engaged in the common work. As we love we lose sight of selfishness and self-consciousness. Life then becomes a joyous service to God and our neighbor.

QUESTIONS

1. How do we know eternal life here and now?
2. How is eternal life "inherited"?
3. What is the law of the spirit of eternal life?
4. What is represented by the traveler who was robbed, beaten, and left half dead on the road to Jericho?
5. How do we most easily learn to love God?
6. How do we get rid of selfishness and self-consciousness?

Lesson 2, October 14, 1945

UNITY SUBJECT—*The Habit of Faith.*

INTERNATIONAL SUBJECT—*The Home Fostering Christian Ideals.*—Deut. 6:4-9; Luke 2:51, 52; Eph. 5:22, 25; 6:1-4.

4. Hear, O Israel: Jehovah our God is one Jehovah:
5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.
6. And these words, which I command thee this day, shall be upon thy heart;
7. And thou shalt teach them diligently unto thy chil-

dren, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

22. Wives, *be in subjection* unto your own husbands, as unto the Lord.

25. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Be ye kind to one another, tender-hearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*I seek to express divine love in order that I may know the Christ in my mind and heart.*

To make faith in God instinctive and consciousness of God constant, it is imperative to develop the faith faculty early in life and instill the thought of God in the mind in childhood. To teach the child a conception of God as a magnified person is an error that makes the true understanding of God as Spirit difficult of accep-

tance in later life, as well as laying the consciousness open to types of error that bear bitter fruit in maturity. As soon therefore as practicable it is best to teach children that God is the Spirit of truth and that since Truth is universal it is to be found anywhere and everywhere at the heart of all manifestations. Love is the nearest and truest expression of God that anyone can know. Therefore the child should be taught that God is love.

The verse with which this lesson opens is one of the most important in the Bible. The words "Hear, O Israel: Jehovah our God is one Jehovah" introduce the great and first commandment, to love God with all the heart, soul, and might. The heart and soul are the chief part of us. To be heart and soul in a movement is to be dedicated to it with all our thought, strength, devotion, and initiative. To give oneself heart and soul to the love of God is to make selfless love the motive of life, the purpose underlying conduct (a sign upon the hand), and the nucleus of all thought (frontlets between the eyes).

When we keep a law we at the same time teach it to others by the best method, the method of example. Oral expression was once the accepted way of teaching or declaring a truth that anyone wished to impart. Custom now leads us to accept the proverb that "actions speak louder than words," although we cannot refrain from speaking also of the things that we have most at heart.

Before a family can have religion in the home the members of it must be at home with the thought of God as their unfailing resource, their ever-present help, the one substance, the one energy, the Spirit of love, harmony, and good will. Before God can be felt in the home there must be consciousness of God in the heart.

To have God in our thoughts and feelings gives us a consciousness of love that enables us to drive out all less worthy thoughts and overcome undesirable habits.

Jesus represents our growing inner consciousness that we are sons of God. Joseph represents the "son of man," the conscious mind. Mary represents divine motherhood, the subconscious mind. The subconsciousness is the storehouse of the body as well as of the mind. Mary's influence over Jesus during His formative years was incalculable. The growth of the Jesus or Son-of-man consciousness in strength and wisdom is not always plain to the sense man. The grace of God upon him brings about an inner spiritual strength that remains hidden until it reaches a given development in all parts of mind and body. First a person realizes a change in thought; next a freedom in body.

As true obedience on the part of our thoughts and acts to the Spirit of Christ within us is mastered, we are able to express true obedience in the outer. We then know better how to inspire obedience in our children and in all others who are under our supervision in any way. We are competent to guide others only as we take righteous dominion within ourselves. As we learn to understand, nourish, cherish, and teach our inner thoughts, we become able to care rightly for flesh-and-blood children who may be placed in our charge. We can obey the teachings of this lesson only by seeking their inner meaning and proving them in our life.

QUESTIONS

1. Why is it imperative to develop the faculty of faith early in life?
2. What phase of Spirit is most easily understood by the child?
3. What is signified by making the love of God "a sign

upon thy hand" and "frontlets between thine eyes"?
4. How is the keeping of a law best taught to others?
5. What precedes consciousness of God in the home?
6. How is obedience in children most effectually taught?

Lesson 3, October 21, 1945

UNITY SUBJECT—*Giving Out the Right Atmosphere.*

INTERNATIONAL SUBJECT—*Making the Home Christian.*—Luke 10:38-42; I Cor. 13:4-13.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

42. But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up.

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9. For we know in part, and we prophesy in part;

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I felt as a

child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three: and the greatest of these is love.

GOLDEN TEXT—*Love suffereth long,* and *is kind.*—I Cor. 13:4.

SILENT PRAYER—*The love of Christ makes me forget myself in taking thought for others.*

The word love has many shades of meaning. Self-love is one of the darker shades; the love of the Christ is love made radiant with selflessness and the habit of taking thought for others. In the first part of this lesson we see three phases of love illustrated.

Jesus Christ loved Martha, Mary, and Lazarus. All three came under the inspiring, uplifting influence of the Christ. He ministered to them of His truth and understanding, giving them always far more than He received. In their turn they all loved Him, but with a difference. Martha loved Jesus with the bustling, objective love that must busy itself in serving its object. Mother love often partakes of the quality of possessiveness. It does much for its own and it craves acknowledgment of its efforts.

Mary loved Jesus with the intuitive love that is attracted to Truth through understanding. The truth that Jesus lived and made clear was what Mary loved in Him. By sitting at His feet and hearing His word she loved and served Him better than Martha did. He came into the world to bear witness to the truth, and Mary received that witness. Martha was intent on her own form of service, the outer service that is concerned

with appearances and the world of form. The inner service of thought and aspiration and trust was contributed by Mary. In spiritual evolution the inner comes before the outer. "As he (man) thinketh within himself, so is he." When he acts without first thinking of his course he sows the seeds of frustration and confusion.

Until we enter in some measure into the Christ power and understanding we cannot render intelligent, effectual service. Even ministrations to the physical needs may be lacking in the quality that gives it worth, namely the love of Truth and true service because of that love.

Love is not an elemental quality. It is compounded of many factors. Patience is a main ingredient. "Love suffereth long." Kindness, selflessness, lack of self-consciousness, and charity are still other elements.

Charity may be and often is inferior to love. Love is an inner radiance that suffuses the soul. Without it charity is a poor expression of goodness. Sacrifices are of little avail unless they rest on love. One might give one's body to be burned, yet not profit by it at all unless the act were prompted by love.

The love of the Christ "doth not behave itself unseemly." Only the good attracts it, and it is without consciousness of self, so it "seeketh not its own." Whoever is watching out for himself is not touched by divine love and has no consciousness of it. Neither does he who gives way to anger or fretfulness know this divine faculty, for "love . . . is not provoked" and "taketh not account of evil." Guilelessness and sincerity are its inherent watchwords. It "rejoiceth not in unrighteousness, but rejoiceth with the truth."

He who has love in his heart is patient, unwearied, and undiscouraged, kind and gentle. Love in the heart

of a man or woman makes for refinement and culture, even though both may have been without worldly advantages or social contacts.

Love requires discipline and patient practice before it can be perfect. The blind following of impulse is proof of immaturity and irresponsibility. He who is full-grown puts away such childishness and devotes himself to the work of expressing "that which is perfect." Perfection remains an unattainable ideal to those men or women whose reactions to life are childish and who exact and demand instead of serving and giving.

"Love . . . is the fulfillment of the law," the law that is founded on the unchangeable unity of all things. The law of harmony, with its origin in love, is established in the heart of the individual. In it the desire to serve (the love of Martha) is merged in the desire to know and understand Truth (the love of Mary) until the two become one perfect expression of the soul of goodness. God is love, and the power of God is not exercised apart from love.

QUESTIONS

1. What three phases of love are illustrated in the first part of this lesson?
2. What qualifications must one have in order to render intelligent, effectual service?
3. What are some of the factors that enter into love?
4. On what law is love founded and of what is it the fulfillment?
5. How does love become the perfect expression of the soul?

Lesson 4, October 28, 1945

UNITY SUBJECT—*The Individual and Social Aspects of Faith.*

INTERNATIONAL SUBJECT—*Temperance Begins at Home.*—II Tim. 1:1-6; 3:14, 15; Titus 2:1-4, 11, 12.

1. Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus,

2. To Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3. I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day

4. Longing to see thee, remembering thy tears, that I may be filled with joy;

5. Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

6. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

1. But speak thou the things which befit the sound doctrine:

2. That aged men be temperate, grave, sober-minded, sound in faith, in love, in patience:

3. That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;

4. That they may train the young women to love their husbands, to love their children,

11. For the grace of God hath appeared, bringing salvation to all men,

12. Instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;

GOLDEN TEXT—*As for me and my house, we will serve Jehovah.*—Josh. 24:15.

SILENT PRAYER—*The love of God finds expression in and through me in fellowship with all those who seek Truth.*

It is well for us to acknowledge the brotherhood of man and to look on all men everywhere as potentially one with us. At the same time it is right to identify ourselves in a special way with the Christ and with all who are seeking to express the Christ Spirit in their daily life. In the beginning of an epistle Paul always identified himself with Christ and made it clear that it was to advance the cause of Truth in Christ that he was writing. He leaves in the mind of the reader no uncertainty concerning his allegiance.

The gospel of brotherhood is a fruit of the modern outlook. It is also a carrying forward of the teachings of Jesus. But before we can do good to all men, and especially to those whose faith is in God, we must be firm in faith ourselves, must know our own mind, and have the sound wisdom and balance that come from being conscious of God as an indwelling presence and power. The gift of God that is in us needs to be stirred up by a renewing of our faith until it becomes a living impulse moving us in our daily conduct or behavior. "Abide thou in the things which thou hast learned and hast been assured of." The best preparation we can have for leading others into the way of life is to be sure of our ground, know our own mind, and know God as the source of our faith, our understanding, and our inner stability. Without example there can be no permanent value in teaching, for the example proves the abstract rule.

Temperance begins at home because the home is th child's first and surest school. In the home he learns hi first and most lasting lessons.

Sound faith in the Christ as an indwelling Spiri means soundness in the whole life and work. It mean that one is sound in love and in patience. Trouble in lif is averted by such soundness.

The social aspect of faith can be expressed b both young and old, both men and women. The "age women" are to be "teachers of that which is good" ou of the riches of their own experience. They are to teac the young women to love their husbands and children thus insuring the stability of the home. Love of other and consideration for them does not always come in stinctively, especially to the young or the self-centered It can be taught and should be taught by those wh have won the rewards of learning selfless love.

The "grace of God" appears in us as spontaneou goodness, sound faith, unwavering loyalty. It is savin grace, for it shows us how to live truly and loyally an yet be vitally alive.

Faith and reason are both important in our life, bu to Timothy Paul stresses faith. Without it the word o Truth does not reach our inner ear. Paul recalls th "unfeigned faith" that each generation of Timothy's family, beginning with his grandmother, possessed, an he calls Timothy's attention to this succession almos as if faith were a hereditary faculty. The younger ma is to keep his faith in the Christ as a sacred trust an make it fruitful in his teaching.

Denial finds a place in the successful teaching o the affirmative faith of the Christ. "Ungodliness an worldly lusts" are to be steadfastly denied. Denial o the sense self and its demands is always necessary. To

"live soberly and righteously and godly in this present world" is a high ideal, an ideal that involves individual aspiration, thought, resolution, and reliance on the indwelling Spirit. The influence of the devoted mind and heart reaches out to bounds that are past our power to perceive. We need not trouble ourselves overmuch about the scope of our influence. Its quality should have our attention and effort.

QUESTIONS

1. Should we identify ourselves with the Christ Spirit as individuals at the same time that we identify ourselves as one with all men?
2. What foundation is essential before we can advance the cause of universal brotherhood?
3. Is soundness of faith and life rightly a product of the temperate outlook?
4. Why is it necessary to teach objective or selfless love and consideration of others to the young?
5. What is the "grace of God"?
6. Is denial in order when learning faith in Christ? Why?

Canst Thou Not Be?

O gift of God! O perfect day:
Whereon shall no man work, but play
Whereon it is enough for me,
Not to be doing, but to be!

* * *

O life and love! O happy throng
Of thoughts, whose only speech is song!
O heart of man! canst thou not be
Blithe as the air is, and as free?

—*Longfellow.*

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

IT IS WITH a grateful heart that I write to tell you that I no longer have a goiter. I had an instant inspiration one day (soon after I asked your help in prayer), in which the thought came to me that Christ would heal my goiter and I would need no operation, and I believed it. From that day on the lump on my throat decreased gradually. I had taken no medicine of any type to remove it. I shall never stop being thankful for this answer to my prayer, and I want to thank you in Silent Unity for your help, and bless you for it.—*Mrs. H. D. P., Minnesota.*

THIS IS just a note to thank you for your beautiful letter and inclosed affirmation, which you sent me in reply to my request for prayers for my voice and throat.

Shortly after writing to you I noticed a decided improvement in my singing, which has continued ever since. My throat muscles are loosening and the tightness is disappearing, thus allowing the voice to pour out. My teacher is delighted with my progress, and I am so thankful and thrilled with the results.

I thank God and I thank you, dear friends, for your loving prayers and all the help you have given me.

May His richest blessings fill you to overflowing, and may your light continue to shine ever brightly.—*B. E. D., Ont., Canada.*

Filled with Plenty

SOME TWO weeks ago I wrote to you for help in my undertaking. I run a grocery store, and here is my story. My meat box went out of order, and I traded for two different boxes only to find that my refrigerator man could not service them and could not get one he could. I was out of refrigeration from Sunday to Friday. I prayed, and then decided to let the Unity people help me. So Thursday night I wrote to you to help me in my undertaking.

That day my refrigerator man phoned me that he was sending me an ice-cream box that would help me until we could do better. I had hardly got it moved in before a man came and told me someone had left a box with him to sell. It was the kind I was looking for. I bought it that afternoon, and early Friday morning it was moved in, and my old refrigerator and electrical men were at my service. Soon I had meat in it and was back to normal. I know prayer is the only way, but when you all join me it is always better.—*Mrs. B. F., Texas.*

He Shall Have Abundance

I AM SENDING two dollars that I saved in my prosperity bank and a little more. Please use one dollar for the renewal of my subscription for UNITY magazine and use the other as you see fit or need. God bless you every one for the good you are doing. Thank you many, many times for your help and comfort. I always enjoy

and get much good from UNITY magazine.—*Mrs. J. O. B., Texas.*

He Is My Refuge

MERE WORDS cannot convey to you the great help you have been to us when all we seemed to manifest was lack both as regards supply and health. The encouragement, the uplift, the strengthening of our faith, the light and courage and strength to carry on cannot be told in mere words. You and your work and your literature have been a beacon light to carry us through our darkened times into the green fields and shining sun. May God bless you richly, you, your work, and each worker in Unity. It is inspiring to realize that no matter what time of day or night we may be needing help Unity is realizing that our need is met, that we are in unity with God and hence in harmony with the Christ in all those we meet and work with.—*J. C., New York.*

Father, I Thank Thee

MY HEART is full of joy and thanks to God for giving the guidance of UNITY to me. Just about three fourths of a year have elapsed since I first called on Silent Unity for help for my husband. Today is so different from this day last year! My husband is the picture of health. He is now working in a mechanical job, where he progresses from day to day. He also comes in with stories of how God puts him in contact with all kinds of situations where he has the opportunity to avert strife by tactfully suggesting that it is much better for men to treat each other like brothers and get along than to judge by appearances.

He volunteered for a job that nobody else wanted. It was a dangerous job where one must be on the alert constantly. He had to handle heavy rubber hose through which was coming a powerful stream of boiling water to wash off transit equipment. Every day I repeated the beautiful words of the prayer you sent me for our nephew in service, for it applies to all of us in our daily life too—the one beginning, "The light of God surrounds you." I use it daily for my prayer list, which grows very fast. I wish I had nothing to do but send out good thoughts to the whole world for one whole day! I can't seem to stop adding names to my list! And what a wonderful feeling of exhilaration comes after sending out blessings to many hearts!—*Mrs. E. R. B., New York.*

Search the Scriptures

I AM SENDING in my twelfth lesson in the *Lessons in Truth* course. I have enjoyed the study very much. It has brought a constructive element into my experience that was needed very much, and I hope to go on and learn more.—*A. B., Massachusetts.*

His Truth Is a Shield

THANK YOU for your prayers in my behalf. There was a definite answer to a request that I made in regard to a diamond ring that I had lost.

Three weeks after I had written to you I found my lost ring in the most unexpected place. Finding it was almost like a miracle. I had advertised and offered a reward. I am inclosing a check, not as a reward but as a token of my appreciation of God's goodness to me. —*G. A. F., Maryland.*

Silent UNITY

God's guiding hand leads me, and every doubt is dissipated.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, without seeing them, to those who need help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 242½ S Beverly

Canoga Park—Nannie Highnote, 20126 Strathern

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill

Monrovia—Irene Malloy, Monrovia Woman's club

North Hollywood—Herbert J. Schneider, 12236 Ventura

N Long Beach—May Butterworth, 220 E 55

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Riverside—Katherine Sweaney, 3614 Ninth

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Robert Hulbert, 126 Post

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—M. Elizabeth Hill, 528 Arizona; Sue Sikking, 304 Pacific bldg

South Gate—Edna Drebert, 2653 Santa Ana

Taft—Della Shutts, Savoy hotel

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Harriet Gilbert, Brown Thomas bldg

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel

Crystal Beach—Betty Bain, Grace Arrowsmith

Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe

Lakeland—Ida Decker, 270½ E Main

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central

West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 421 N Main

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg

Springfield—Eva Conover, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk

Ft Wayne—Cleo Lee, 220 E Jefferson

Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Ruth Gilpin,

Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Walfred Taurainen, 72½ N Saginaw
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 819 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Welborn, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 3625 Carter; Hilda Ellers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bld

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Carol Gillespie, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delawar
Flushing—Adele Woodruff, 135-42 40 r
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W 47 Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; Stella Wrenn 853 7th ave., Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Carol Gillespie, 29 Gibbs; Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Ethel Higgins, Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5th
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Wallace Tooke, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Wellington—Margaret Jones, 419 Courtland
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kohrer, 714 S Boston
Oklahoma City—Alice & Schuyler Crosley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 813 West
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg

Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Estelle T Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 610 S. Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Appearing in Other Unity Magazines This Month

"We seekers after Truth know well that faith is a prerequisite to success in prayer. Do we also know the truth that impatience shows a lack of faith?" asks Clara Beranger in her article "Be Patient—Not Impatient" in the October 7 issue of *Weekly Unity*.

•

In the *Good Business* article "The Debits and Credits of Life," E. V. Tait discusses the business of life in terms of bookkeeping: "double entry," "debits and credits," "balance sheets," etc.

•

The Halloween story in *Wee Wisdom* is entitled "Old Troupers." It is written by Lucile Lasley Rosencrans, who tells about an exciting evening for Judith and Peter, who dress in costumes and go calling on the neighbors with the familiar challenge "Trick or treat."

•

"You cannot fail in your work when you know that the brush you are holding is guided and blessed by the one and only Helper," declares Mme. Elizabeth Shoumatoff, who was painting Franklin D. Roosevelt at the time of his sudden passing, and who has written for *Daily Word* an account of how the *Daily Word* lessons have continually guided and strengthened her.

•

Jim Dowling, Jr., believes that parents are the original isolationists. Jim's story of his campus romance with Dorothy, Professor Manners's daughter, is told by Harriet G. Stone in *Progress* magazine and is entitled "Breaking the Ice of Isolationism." It is a three-part story, the first part appearing in the October issue.

The Great Physician

By Ernest C. Wilson

The aim of the practical Christian is to make his ife conform as nearly as possible to the pattern given im by Jesus, the Master. Therefore Ernest C. Wilson, he author of this book (formerly entitled *Master Class essons*), has based its contents on the Master's way f living and of healing all conditions that are less than erfect. For Jesus wished men to seek healing of their ffairs as well as for their body!

The first chapter deals with prayer. The author says hat our part is to make prayer an open channel through which God's answer may come with grace, and power.

In the helpful chapter on healing Doctor Wilson ays, "The desire for health is universal and is in itself prophecy of its fulfillment." He points out that God ower lies back of every healing, and he shows the eader how to contact this power.

The message of *The Great Physician* is one of comlete trust in everlasting and unfailing good as the Faher's gift to all men who look to Him for guidance nd healing. "We are one with the inescapable good," vrites Doctor Wilson.

Unity Books and Booklets

Beginning Again — Letters of Myrtle Fillmo
God a Present Help — New Ways to Solve Old Problem
Lovingly in the Hands of the Father — Whatsoever Ye Shall As
Lessons in Truth
(The books listed above are $1 each in standard edition; $2 de luxe binding)

For Beginners

Both Riches and Honor	standard only	$1.0
How I Used Truth	standard only	1.0
Working with God	standard only	1.0
God Is the Answer	standard only	1.0
Lessons in Truth	*Russian, Spanish, Dutch*	1.0
Master Class Lessons	de luxe only	2.0
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.2
The Great Physician	standard only	1.0
The Mental Equivalent	*German* $.10 *Russian*	.2

For Healing

Christian Healing	de luxe $2; standard	1.0
Divine Remedies		.5
Jesus Christ Heals	de luxe $2; standard	1.0
Truth Ideas of an M. D.	standard only	1.0
You Can Be Healed	de luxe $2; standard	1.0

For the Home

Meatless Meals	cloth	1.5
You and Your Child	de luxe $2; standard	1.0

For Inspiration

As You Tithe so You Prosper		.50
Finding the Christ	*Russian, German, Swedish, English*	.25
Have We Lived Before?	de luxe $2; standard	1.0
Inner Vision		.5
Mightier than Circumstance	de luxe $2; standard	1.00
Prosperity	de luxe $2; standard	1.00
Sunlit Way, The	de luxe $2; standard	1.00
Unity's Fifty Golden Years	paper	1.00

For Devotion

All Things Made New	de luxe $2; standard	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.00
Know Thyself	de luxe $2; standard	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	de luxe $2; standard	1.00
Talks on Truth	de luxe $2; standard	1.00
Teach Us to Pray	de luxe $2; standard	1.00
Twelve Powers of Man, The	standard	1.00
What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
First Things First	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The — *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS *from* UNITY

Unity Training School Credit for Classwork in Your Own Center

Unity is pleased to announce that students will now be eligible for Training School credit upon their completion of a prescribed course of study in *Lessons in Truth* in a Unity Center conducted by a Unity Annual Conference member or licensed minister.

Students who receive credit for *Lessons in Truth* will have followed a uniform course of study in effect all over the country. Classes will begin in Unity centers the week of October 1, so that if a student begins his study in one center and moves to another city where there is an authorized Unity center he can continue his class without interruption, thus receiving full credit for his work.

The student enrolling in this course not only receives instruction in Truth that helps him in his spiritual development day by day, but since he also has the opportunity to apply for Unity Training School credit, he can, while attending the Training School, devote his time to three required subjects only or include an elective fourth subject if he so desires.

This new announcement concerning the *Lessons in Truth* course adds the additional incentive of a Training School credit for mastering this one text, which is granted upon your center leader's recommendation and after approval by Unity headquarters. If you have been intending to come to the Training School you will thus build reality into your intention by securing Training School credit for this foundational course.

Why not plan to study *Lessons in Truth* and other Unity literature in your center this fall and winter?

Likes Unity Books in De Luxe Binding

A sergeant in the Southwest Pacific has sent us the following suggestion about Unity books for men in service: "My experience in carrying books in military service induces me to suggest that

soldiers and those sending Unity books to soldiers buy them in the flexible (de luxe) binding. Since many of the packages we receive are watersoaked, I have received both the cloth and flexible books in this condition. Although both have dried out and given good service, the flexible editions show almost no damage."

The Unity books in the flexible binding weigh less than eight ounces when packed for mailing, therefore they can be remailed by you at first-class postage rates. The following books are recommended for servicemen and are available in the flexible binding: *God a Present Help, Mightier than Circumstance, The Sunlit Way, Beginning Again,* and *What Are You?*

A Ray of Sunlight

A friend in New York writes: "*Daily Word* is like a ray of sunlight on a rainy day in its effect on my life. It has helped me through a great crisis."

Class Votes for Wee Wisdom

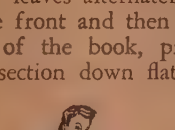
A recent visitor to Unity School was a sixth-grade teacher who told enthusiastically of her use of *Wee Wisdom.* She has been subscribing for the magazine for some time and bringing it to school for the children to read if they wished. This past spring the class won a prize in an art-poster contest, and the children of their own accord voted to use half the prize

money for a subscription for *Wee Wisdom.* Now *Wee Wisdom* comes direct to the classroom each month, and said this teacher: "You should see the children's faces light up, and hear the hushed exclamation of joy that pervades the room each time it is delivered."

ow to Open Your ew Unity Book

Most folks on receiving a ew Unity book are so xious to "get into it" that ey quickly turn to page one d bend back the covers to ake the book stay open. If is has been your practice, u'll welcome the following inters, for they will make ur new Unity book easier handle.

First, lay the book down, back resting on a table. hen carefully press the front d back covers down flat on e table. Working toward e center of your book, take few leaves alternately, first the front and then at the ck of the book, pressing ch section down flat upon

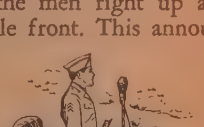


cover until all leaves have en pressed flat. Repeat this tire process several times. our book will then be ready r use.

hen we begin working ith God, works with —and God works mir- les.—*Gardner Hunting; orking with God.*

Armed Forces Hear Unity Message

An announcer in the Armed Forces Radio Service has written to Lowell Fillmore telling him of using one of his *Weekly Unity* articles during a VE Day broadcast to the men right up at the battle front. This announcer,



a Unity student for twelve years, explains that the Unity teaching has made the way much easier and played a great part in advancing him from an infantry fox hole to an army radio station. He writes that he also adapted the *Daily Word* lessons to his evening prayers, and adds: "Our prayers are as GI as a can of C ration. I have been able to prepare them in this manner for one reason—my years of studying Unity and its 'man-in-the-street' approach to religion."

The sun does not have to be coaxed and urged to shine. . . . So it is with God. He is forever in process of giving out what He is and has.—*From God a Present Help, by H. Emilie Cady.*

Unity Sunday School Leaflet

Are you acquainted with the *Unity Sunday School Leaflet?* It contains Bible stories for children; also the Unity interpretation of the International Sunday school lessons for adults. Whether you are engaged in teaching

Sunday school classes or in promoting the spiritual growth of yourself and of your own children you will find the *Unity Sunday School Leaflet* helpful because of its explanations of the lessons to be found in the Bible.

In addition to the *Unity Sunday School Leaflet* Unity can supply graded lessons for children. These lessons are described in a booklet, *Tools for Sunday Schoolworkers,* which will be sent to you free upon request.

History of Unity

Charles and Myrtle Fillmore, founders of the Unity School of Christianity, were moved to begin this great work because of their clear vision of Christianity as son thing not just to be believ but to be lived. After mo than fifty years of amazi growth from a family ente prise that ministered to neig bors, friends, and a sm number of persons in oth cities, Unity is now an orga ization that publishes bool booklets, and magazines wi a world-wide distribution.

If you have often wo dered about the beginnings Unity, you would enjoy ha ing a copy of *Unity's Fif Golden Years,* a handsom illustrated, paper-bound boo that was published in 193 in observance of the fiftie anniversary of the foundin of Unity. It is an enchantin narrative that will answ many questions about Uni and is listed on the "Uni Books and Booklets" page.

Every human being is dynamo of concentrate creative energy, ever seek ing avenues of expressio And when the right avenue have been found and ther is nothing to prevent th free and full manifestatio of this energy, then heavenl joy is realized, and this con tinues as the fruits of th creative work return t glorify their source.—*Anni Rix Militz; Both Riches an Honor.*

DO YOU READ WEEKLY UNITY . . . . . ?

WEEKLY UNITY

Facing the Truth about Prosperity

If you have not included this weekly messenger of Truth in your Unity reading, we believe you will want to know something about WEEKLY UNITY and what it has for you.

In a message from Lowell Fillmore printed in WEEKLY UNITY several years ago he gave an inspiring explanation of the mission of this Unity publication. His words in part were: "It is the mission of WEEKLY UNITY to help you understand more clearly the realities of life, to help you find within yourself the Christ with whose help you may overcome sickness, poverty, and unhappiness. WEEKLY UNITY comes to you every week, reminding you often of your spiritual power and blessings. We want you to be happy, well, and prosperous. We know that God wants you to share the riches of His kingdom, and it is our earnest desire to help you find the kingdom for yourself."

This then has been the mission of WEEKLY UNITY through the years, and to help you find the kingdom for yourself these features are included in each issue: articles written by those who have proved the practical help of the Unity teachings; a message from Silent Unity that will open your eyes to many different phases of spiritual healing; and a vital, heart-warming column by Lowell Fillmore. Also included in each issue are the testimonial column, poems, announcements of Unity lectures and a responsive service based on the International Bible lessons.

May we "remind you of your spiritual power and blessings" by beginning now to send you WEEKLY UNITY?

Weekly Unity is $1 a year.

NITY SCHOOL OF CHRISTIANITY
17 TRACY, KANSAS CITY 6, MO.

"They That Seek the *Lord* Shall Not Want An Good *Thing*."

Do you want or lack the good things that would make yo life more prosperous, successful, and complete? Can you obta them by worrying or fearing or by just wishing for them? N you must do something more, and the foregoing verse Scripture points the way. It is in seeking to know more abo God and His ever-present abundance and in doing your part fulfill His law of supply that you demonstrate your good.

In order to develop a consciousness of true prosperity is necessary to cultivate the habit of right thinking. The pu pose of the Prosperity Bank drill is to establish the orderl habit of first turning in your thought to God every day, know ing that through His presence in you you can demonstra all-sufficiency in all things.

When your heart is open to receive God's blessings you wi also want to share your good with others, and the Prosperit Bank plan offers you an opportunity to do this through gi subscriptions for UNITY magazine. As you faithfully follo the Bank drill Silent Unity prays with you for prosperity an success.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wit me for a successful demonstration. I will use the drill seven weeks an save $3 for the three *Unity* magazine subscriptions (one year each listed below:

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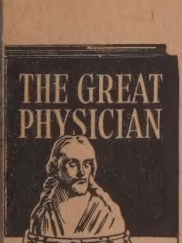
ANNOUNCING A REVISED, ENLARGED

ERNEST C. WILSON

BOOK



is based on the material used by the author in his famous Master Class Lessons, which he delivered to large audiences for several years.

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SIX TRUTH-FILLED CHAPTERS

n the first chapter, which is on the subject of prayer, the author ays that true prayer is a turning to God not in order to change Him but to change ourselves. Other chapters are "Giving," "Receiving," "Healing," "Love and Happiness," and "Overoming." In the interesting chapter on "Love and Happiness" Doctor Wilson explains how God's love is the great corrective or all human problems, including those incident to marriage nd divorce.

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917 TRACY, KANSAS CITY 6, MO.

Greater than Any Potter

Grace Noll Crowell

Greater than any potter in the land
Is the man and woman underneath whose hand
A child, whose value never has been priced,
Is molded in the image of the Christ.
With Christ as pattern and the child as clay
And the Word of God the disk—thus day by day
A precious thing is fashioned that will last
Until earth's countless centuries are past
And Eternity itself lays endless claim
To the spirit tested long by fire and flame.
This child before me—Lord direct, I pray,
My heart, my hands, to shape him well today.